

The argument or vvhole matter of the Epistle of sainte Paule to the Galathians, by Des. Erasmus of Rotterdame.



Allbeit the Galathians are Grecians, yet are they origi-
 nally descended of Frenchmen, & (as s. Hierome
 sayth) in dulnes of witte resemble the. This thing
 also Hillary, who was himself a Frenchmā boine,
 in his hymnes testifieth, in the same calling his
 countrey men dullardes. Sainte Paule also in
 this present Epistle rejoyning the calleth them A-
 norous, that is to say, witlesse or foolissh): to whose
 capacitie tempering his matter, he moze vebere-
 mently and sharpely rejoyueth, then in other of his Epistles he doeth o-
 ther, rather cher'nyng then teachyng them, to the intent that such, as could
 not with reason be brought to a better mynde, might yet at lest wyse with
 authoritie be called home againe and amended. In this Epistle laboureth
 Paule about that matter, which he els where in euery place doeth to cal-
 men (I say) from the bondage of Moyses lawe to the grace of the gospell,
 whiche matter in his epistle to s. Romaines he also entreateth of, because
 both people were in like errour, but yet after a sondy sojre fallen there-
 vnto. For the Romaines were fyrst brought to Jewisshenes, & after ward
 amended: but the Galathians contrarye beynge by the Apoostle fyrst well
 taught, were through the weightie descriptions of false apoostles brought
 backe againe to Jewishe religion. In the Romaines simplicityt it was,
 that they were through mis teaching begyled, but of wysdome and dis-
 cretion it came, that after warning they some amended: on the other side,
 whereas the Galathians some receiued and sauoyed Chrystes doctrine, that
 was a point of calines: but straight after to fal againe from it, and to be-
 come Jewes was euen lightnes and solidnes. To them there came false
 apoostles takyng vpon them as though they had been sent from the chief
 Apoostles Peter and James, whiche labored to abate Pauls authoritie,
 teachyng them, that to him there would no credente be geuen, as whiche
 was inconstant, sometymes obseruyng the ceremonies of the lawe, as it
 appeared, by that he made a bowe, shayping his head, & cauled Timothe
 to be circumcised: and sometymes with the Gentiles rejoyuyng and con-
 demnyng the lawe, bearyng them in hand also, that suche rather ought to
 be beleued, as had with Peter and James been conuersant and other,
 whiche had seen Chyist in his manhod, whereas Paule had neither seen
 Chyist, no; heas, but a discipule of suche as were disciples, and not the mes-
 senger of Chyist. Paule therfore vebemently and sharpely, (to) none epi-
 stle is there moze sharpe) with a holsome earnestnes and fauoyable sharp-
 nes bothe cureth the Galathians errours, and also defendeth his owne
 authoritie, openyng the false apoostles descriptions, at the begynnyng of the
 epistle, makyng him selfe equal euen with the chief apoostles, yea, and in

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this point about them, because he was at that tyme by Christ put in authority to preache, after that he was become immortall, and upon boldnes of this authority, for a certain tyme both in Arabia and Damasco preached Christ, before that he had talked with any of the Apostles, after whiche enterpryse he graunteth, that he sawe in dede at Ierusalem for a fewe daies Peter & James, of whom yet he was nothing holpen, after whiche tyme he sayeth he preached. ciiii. yeres in Syria and Cilicia, but till suche tyme as he was by God commaunded to returne vnto Ierusalem with Barnabas and Titus, wher Paule compared and examined his gospel with suche as wer Christs Apostles: not because that he then beganne to doubt of his so many yeres preaching, but to the intent that by thei approbacion and allowance, whose authorities were these among all men, ether might the moxe be confirmed: at whiche tyme he so compared with Peter, that of him he learned nothing as touchyng the gospel, and was not onely by Peter not compelled to charge the Gentiles with the burden of the lawe, but what tyme Peter at Antioche sate in company of the gentiles suche meates as wer by the lawe forbidden, & after for feare of the Jewes that came with; hee him selfe from that company, he checked him euen to his face, declaring that throughe sayth men obtaine the grace of God offered by the gospel, & not by keepyng of the lawe whiche was at that tyme abolished. And though he beganne this disputation, as it were with Peter, yet persweth he the same moxe at large turnyng his matter to the Galathians, instructyng them and declaring, that wholes lawe was geuen but for a tyme, and that al thynges taught therein appertained and directed to Christ onely: that in the lawe was but the shewe, in the gospel was the spirite, in the lawe there were shadowes, in the gospel light, in the lawe images, in the gospel the truth, finally in the lawe bondage, in the gospel libertie: and that it was in the Galathians extreme follies after they had talked of better thynges, to fall to worke, whiche pointes saint Paule currateth of in þe first, the second, the thirde and fourth chapter, then after that he hath very earnestly warned them that by receiuyng circumcision they should not shamesfully cast them selves into the bondage of the lawe, he teacheth, that christian libertie is not a libertie to do what a manne lust synnefully, but a willyng and a ioyfull mynde to do well euen for loue, and not because the lawe so commaundeth. Finally he exhorteth the Galathians to christian concord, to helpe suche as are weake or fallen, and to do so; suche as haue taught by christian sayth, and that suche workes, because they be workes of the spirite, are with euertlasting glory rewarded, whereas temporal ceremonies delictus but glory temporal, incidently bringyng the false Apostles into displeasure and hatred, as whiche so; nothing els labored to haue the Galathians circumcised, but because they might therof gloze, as bringers to passe of suche an high acts. And the diseases here suche newe daies, whiche fynde out newe & straunge kindes of religions, that it may be sayd, suche a kynde of men made be.

The Argument.

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All this epistle Paul as it seemeth, wrote with his owne hand. to shewe how tenderly he loued the Galathians, whereas in other epistles his manner is vponely but to subscribe: The latine argumētēs shew that it was written from the cytie of Ephesus, but the greke titles reade that it was sent from Rome.

The paraphrase vpon the epistle of the Apostle saint Paule to the Galathians, by Des. Erasmus of Roterdams.

The fyrst Chapter.

The title. Paule an Apostle, not of men, neither by man, but by Iesus Christ, and by God the father, whiche raised him vp from death: and all the brethren, whiche are with me.



**Writ by Iesus
Christ and
by God the
father.**

Paule an Apostle, and an Apostle of no mean sort, (whiche I say), lest either some dispute me, as one of lesse reputation, or with the power & authoritie of other Apostles abate and suppress me. For neither was I of any man putte in this commission and office as other some haue been, whiche either being but disciples & vnderlings, to the Apostles auance them selues, as though they were of the highest sort, or els by vnlawfull meanes procuring mens fauor, violently break into the office of an Apostle. For was putte in authoritie to preache the gospel by any excellent person, but by Iesus Christ him selfe the sonne of God, who not with any mannes election or consent had, commaunded me to be the preacher of the gospel, but by his owne mouth, what tyme he was becomen immortall, euen from heauen called me forth to do this busynes. vndoubtedly by the decrees and authoritie of God the father, who called his sonne Iesus from death. For he is not therfore to be supposed dead, because he is of vs no longer seen. But rather if suche be worthily taken for high Apostles, whom Christ appointed being as yet among mortal men mortal, then surely should I not be counted their inferior, whom he at that tyme from heauen, not as man, but euen God, called to be his Apostle and messenger.

For as I am in this point equal euen to the highest Apostles, in that I was of the same Iesus Christ institute, so this preeminence may I lawfully challenge, that Christ chose them, what tyme he was to our bodily infirmities subject, but me called he a sonnet to be his preacher, what tyme he had put of all condicions of waines weakness.

The text. vnto the congregacion of Galacia: Grace be with you and peace from God the father, and from our lord Iesus Christ, whiche gaue him selfe for our synnes, to deliuer us from this present euill world, accordyng to the will of God our father, in whom be praise for euer and euer. Amen.

Paule therfore euen I an Apostle, and suche an Apostle write this Epistle to as many of you as though the whole country of Galacia consent and agre in Christs doctrine: and lest one mans authoritie be of too small weight, not onely I, but also as many as are here, (of whom there is a great numbre) whiche with me profess the name of Christ, which for taking Apostles law embrace the faith & doctrine of the gospel, for with you grace, and than peace and concord: grace that vpon the deliuerance from your old synnes, ye may hereafter liue an innocente and a pure life: concord

of S. Paule to the Galathians. Cap. i. Fol. iiii.

concord, that ye neither dissent fro other congregacions, no; yet fro your
 felices: whiche both giftes we must looke to receiue, neither of Moses
 no; of any other mortal man, but of God the father, from whō as from a
 wellspring al our welth cometh, & of his sonne our Lord Iesus Christ, by
 whō it pleased God to geue vs all thinges, whō we must both thanke for
 all the miseries that we haue escaped, & also for al the goodnes, that we
 haue obtained vnto. For Moses circumcision made no man innocent, but
 Christ of his owne free goodnes offered him self to death, because he would
 for our synnes make amendes, purposing through the grace of the gos-
 pel to supply that, which Moses law was not able to do, that we through
 his onely benefite being deliuered from synne, & synfull myndes, wher-
 vnto the world is bound, may neither be slauiſhly vnder vncleannes, no;
 mans ceremonies: For so hath it pleased God, & our father, by whom be-
 ying spirit made, when after through our folly we fell againe into the bon-
 dage of synne, we were restor'd againe, like men newe borne, of peacelie
 becomen heavenly, and of carnall made spiritual. To him therfore, of
 whom al our goodnes floweth, hono; and glo; be giuen, not transitory
 as Moses lawe had, but such as shal neuer haue an ende. Amen.

I maruaile that ye are so fone turned fro Christ, whiche called you by grace, vnto **The scite.**
 another gospel; whiche is nothing els, but that there be some, whiche trouble you, and
 intende to peruert the gospel of Christ.

Wheras I lately preached this vnto you, & since that ye once receiued
 the same, I maruaile not a litle, what hath chauced, that ye are fallen fro
 so good a father, & so fone fallen fro him, which freely forgiuing al your
 trespasses, hath called & prouoked you to euertlastyng saluation, not for
 your keeping of the lawe, but through the grace & bounteous mercie and
 benefite of Iesus Christ, & that ye are sodenly fallen againe into the bon-
 dage of Moses lawe, as it were into an other gospel, when in dede beside
 that whiche we preached vnto you, there is no other gospel at all.

Whiche cal-
 led you by
 grace vnto
 an other
 gospel.

Whence is this so great vnkablenes, fro whence is this lightnes, to
 chaunge suche freedom as is freely giuen vnto you, with suche wilfull
 bondage? As for your wittes I reprove not, but thinke this fault rather
 to be layd to certain false Apostles, whiche bring rather the preachers of
 Moses, than of Christ, abuse your rudenes, and trouble you with the ti-
 tles of high Apostles, manacyng & threathenyng you, as though it so stode
 with you, that ye could without circumcison not attaine vnto saluation,
 in so doyng, not onely laboryng to renue the ceremonies of the olde lawe,
 whō it were meete, were now abrogate and abolishe, but vnder this co-
 loure also vtterly peruerting the gospel of Christ. For since that the same
 gospel through faith & godly life, assureth al men, that embrace it, of per-
 tite weale and saluation, well may it be counted a vayne & a deceitful
 doctrine, if (as they teache) no man haue entree to euertlastyng welth, vn-
 lesse he be circumcised, as the custome of Moses lawe requirith. God
 defende, that any mannes authoritie should trinome you fro the purenes
 and sinceritie of the gospel.

Therefore, though we our selues, as an Angel fro heauē, preach any other gospel **The scite.**
 vnto you, then that whiche we haue preached vnto you, let him be accur'sed. As we sayd
 betwixt, so saye I now againe, if any man preach any other gospel, then that ye haue
 receiued, let him be accur'sed.

The paraphrase of Erasmus vpon the Epistle

rather be so farre fro being moued throughe the names of Peter, James, & Iohn, be þ some neuer so great, whiche names men abule to bring you vnder the burdaine of the lawe, that if euen an angel sent fro heauen preache vnto you any gospel other then that we preached, let the same of you not onely not be heare, but be also taken as one to be abhorred and accursed. And lest any thynke that these my wordes are spoken either of basynes, or of impatience, I reherse the againe & againe, that whosoever, whether he be an angel, or an Apostle of high name, preache vnto you or other wyse, then ye haue learned of vs before, accursed (I saye) he be & abominable.

The next. He I now perswade men of God: either so I about to please men: For if I had respecte vnto to please men, I were not the seruant of CHRIS.

either so I about to please men.

For as often as men are in hand wth the right line of Christs sayis, neither mans authoritie, no no; angels ought to p^rouide or take place. Whoso so preacheth Christs gospel, laboureth in no mans busynes, but in Gods. And if this be so, why should I feare any mans authoritie? I was by no man but by God put in trust to preache þ gospel. In whiche office I pray you, whether should I in suche wyse haue my selfe to please men, or God, who onely I acknowledge for my aucthor and maister. The Jewes vpon a worldly scale labo^r to set furth among al men they^r rites & ceremonies, to the intent that they may vnder this colouce be the more made of, as the nature of men would haue euer suche waies seme best, wherein them selves were brought vp. Wherfo^re some seeking to haue the Jewes fauor, labo^r to bring men in minde to be circumcised, & preache of keeping the sabboth day, wth obseruyng a difference in meates, as though when they so teache, they taught men a high & a singular point. But God forbid, þ I should so far forth labo^r to please the Jewes being rather carnal then spiritual that I should suffice wth any Jewishe ceremonies þ purue of the gospel to be corrupted. When I in tyme past was geuen to Jewisshenes, I pleased my countrey men, by all wayes I could, persecuyng them, that professed the name of Christ. But whiles I went about to please men, I displeasid God, who would haue Moses abolished, & the glo^ry of his soune Christ to be set forth. As long as I was bonde to the lawe, al myne intent and endeuour was to kepe Moses rules, & so that sought I praise at mens handes: but now hath God called me an other way, whole onely praise I helpe, and loke for. If I should henceforth syl take for the same praise of menne, certainly I were not Christs seruant. For how can any man thinke me his seruant, if I more apply my selfe to winne the fauor of men than to do his commaundmentes, if I more feare to displeas þ Jewes, than God the father of Christ, and aucthor of þ gospel: I was neuer flauishe bonde to the ceremonies of Moses lawe, who I well wist were throughe the light of Christs gospel quite abolished, after suche tyme as I had once wholly geuen my selfe to Christ. For albeit once or twyse for apperfong of a connection whiche might els wyse haue been, being among the Jewes, I obserued certain of they^r customes, yet neuer thought I in the any hope of saluation, but for a tyme applyed my selfe to the mynues of my countrey men, that I might thereby bring more vnto Christ.

But

But since I perceiue, that this submission of myne is by them wreste
to a wrong meaning, so that nowe the matter is gone so farre, that they
wyll not to charge with þ burden of the same, as a thing necessarie, such
them, whom the gospell founde free from that burden, I thynke it hygh
tyme freely and playnly to speake agayne whoses rites, and openly to de-
ceite all that maketh to the derogacion of Chykses gloire. And from so
doping shall there none Apostles authoritie leaue me, be he neuer so no-
table, assuryng my selfe wholpe of Chyriste, whose wyll and commande-
ment I folow: through thynke and thyn in all scop and pe.

I certifie you brethren, that the gospell whiche was preached of me, was not after
the maner of men. For I neither receiued it, nor learned it of man, but by the reuelacion
of Iesus Chyriste. The next.

But because ye shall the better vnderstande, that I not without consi-
deracion fell from whoses lawe, and nowe with suche boldnes preache the
libertie of the gospell, I do you to wit (brethren,) that the gospell, whiche
I taught you, is no suche worldly ordinance as maye so; any mannes
pleasur be altered, as that maye be, whiche is made by man. Suche as to
you preache circumcission. Let them so; they; parte take heed, whence they
learned they; gospell. Surely the ioyfull bynynges, which I taught you,
neither receiued, nor learned I of man, by meane wherof I myght be com-
pelled, either to leaue to his authoritie, or to folow other mennes interpre-
tacions. Chyriste hymselfe vouchsafed to shewe vnto me the misterie of the
newe lawe and the abolyshment of the olde, because no man shall thynke,
that I was without consideracion and rashly changed, or eis receiued
the gospell, whiche I preache, of no person of graue authoritie. Chyriste is
in suche sorte man, that yet he is no mortall man, nor yet vnder suche deli-
res, as all men eis are. Chyriste is also in suche condicion man, that he thro-
with is also God, by whose secret power, and spirite I was sodenly chaun-
ged into a new man, being elswher more stubbently giuen to whoses lawe,
taught vnto me by myne eldres to be had in reuerence and honouer, than
was lyke by any worldly persuasion to be plucked out of my heade, had
not the holpe ghost enspired myne hearte. For the next
chapter 2,
not in the
of man.

For ye haue heard of my persecucion in tyme past, in the Jewes weye, how that
beyond measure, I persecuted the congregacion of god, and spoiled it, and pursued
in the Jewes weye, about many of my companions in ungodly nation, being a very
fierce maintainer of the traditions of the eldres. The next.

Of this my sale I thynke you not ignoraunt, who of lykelyhod by re-
port knowe, after what sorte I bled my selfe vnder the Jewes lawe, for
loue boync thereto so greatly abhorring the gospell of Chyrist, whose secret
knowledge I had not yet receiued, that by all the meanes I could, I per-
secuted the new congregacion, which at that tyme by the spirite of god be-
gan to be gathered to the doctrine of the gospell, and with the moste tyran-
nic I could, deliuyed them, thinking in the meane season, that I done
noble acte, & suche an acte as hyghlye pleased god, whyles in dede lyke a
foole ignorauntly I fought agaynst god.

The paraphrase of Erasmus vpon the Epistle

And surely the matter went well so;ward:so; in my Jewyshe profession, whome only at that tyme I thought good and goodly, among my companions I got the praise, that I passed well nyghte all that werre of my companions, so; that reckened more holy and religiose, because I more strictly cleaved vnto my forefathers lawes; in so doyng being deceaved for lacke of right iudgement and knowledge, and not for lacke of a good intent & purpose, & so; a yeare boyned to the lawe resisting the maker thereof, which blyndnes it pleased god by his secreete counsel to suffer for a tyme, to intent that I being suddenly changed from so great a bolsterer of the lawe into a preacher of the gospel, myght by myne example drawe and prouoke many to Christe.

The text. But when it pleased god, which separated me from my mothers wombe, and called me herewith by his grace, for to declare his name by me, that I should preach hym among the Heathen: immediately I communicated not of the matter with anye and bloud, neither returned I to Jerusalem, to them whiche were apostles before me: but went my wayes into Arabia, and came againe vnto Damasco.

Yammered out of James the brother. Wherfoze as soon as it pleased God, whiche long before that, even from my mothers wombe, had purposed and chosen me out for his bulnes, bpd me to declare and notifie his pleasure, and whereas I no suche thyng desired, of his owne free goodnes to call me to this office, that by me, as by an instrument, the glorie of his lone Jesus myght be knowne, whome as yet but verie fewe of the Jewes knewe, and of the Gentiles almoste none, among whō specially he would haue me to be preacher, what thinke ye, bpd I? bpd I still cleave vnto my forefathers lawes, was I slacke to let vpon the bulnes, wherwith I was put to sculler mistakid I? wo;de of God compared I my gospel with anye of the Apostles, that were my countreyemen? or went I to any man to aske his assent? went I to Hierusalem, to haue my gospel stablyshed by their authority, who, because before me they were called to the dignitie of apostleship, are highly esteemed? No I bpd not so. No; thought I it convenient, that it should be by mannes authority be continued, whiche was by Christes commaundment immediately committed vnto me. But suchwith as soon as I perceyued myne errour, and had receyued from heauen the commission, without any delaye went I into Arabia, where I nothing doubted to preach Christes name, being as yet to the wylde and barbarous people either vnknewen or hated: with no lesse zeale preaching the grace of the gospel, than I este preached Moses lawe. And from Arabia returned I to Damasco, where strenght to my baptisme I had begun to proffesse Christes name.

The text. Then after thre yeares, I returned to Jerusalem to see Peter, and abode with hym 40 dayes: after of the Apostles lawe I went out James the brother. The thinges therefore whiche I write to you: beholde before god, I saye not.

Thence after a thre yeares space came I to Hierusalem, rather to see Peter, than any thing to compare to hym. And with hym abode I 40 dayes but 20 dayes, though he among the Apostles seemed chief. As for other of the Apostles laboured I to see none, saving James, whose surname is Justus, who was for perfite holynes of lyfe called the Lordes brother: & he therfoze became by the Bishoppe at Hierusalem.

So ferre as ye see, was I from mistrustynge my gospell, and seekynge for any mannes ayde and assistance. Howe that I in all these thynges sape I swe, witnes is god hymselfe, at whose commaundements I haue taken vpon me to preache the gospell.

¶ After that came I into the coastes of Syria and Cilicia, & was unknowne, as touching my person into the congregacions of Jewes, whiche were in Christ. But this they hearde only that he wolde persecute vs: in tyme past, some preached the fayth, whiche he before beleueyd, and they glorified god in me. The text.

These thynges done I went into the countreyes of Syria & Cilicia, to euery place there preaching the name of Christe. For euen in these countreyes a certayne number of Jewes began to fauer Christes doctrine, but to them yet was I by ignoꝛce unknowne, notwithstanding I was a Jewe borne, onely this they knewe by repute, that I was he, whiche by goddes wyll of a persecutor of the christian fayth, was suddenly become a preacher of the same fayth, so that the same I before to the vtterest of my power assailed, nowe euen with leopordy of my lufe I defended. For whiche chaunge they two maner of wayes glorified god, one for that they were from suche greuous persecuciō deliuered, and for that they had gotten suche a defender of theyꝝ profession.

The ii. Chapter.

Then fortient yeres thereafter, I went by agayne to Iherusalem, with Barnabas, and toke Titus with me. I went up by consultation, and communed with them, of the gospell, whiche I preached among the Gentiles, but specially worded them, whiche were counsaillors chief, lest I should runne of vayne iudgement. The text.



But after I had fourtene yeres preached the doctrine of the gospell (specially to the Gentiles, then went I agayne with Titus and Barnabas to Iherusalem, whome I inteded to take with me, as witnesses of that, whiche was done. And this was I, not nother of humanity, as I was before, but at goddes commaundement, to the intent the Jewes shoulde better knowe, when they shoulde see so great a number of Gentiles without circumcisiō called to eueryfolking lufe, as well as they, that saluacion oughte to be looked for, not for circumcisiōs sake, but by fayth geyng to the gospell. With them therefore compared I my gospell whiche I by Christes wyll hitherto preached among the Gentiles, and with them especially communed I, whose authority was among the Jewes moste esteemed, lest anye of them whiche still beleued that Christes gospell shoulde be mingled with Moses lawe, mighte sape, that either I in the course of the gospell had runne in vayne, or do still now yet runne, in that through the gyfte of fayth without mention making of circumcisiō I had promysed them the same saluacion, that we whiche are circumcised puttynge our confidence in Christe, truste to haue and enioye.

This is by
the same
of the same
the same

The paraphrase of Erasmus upon the Epistle

The first. Titus whiche was with me, though he were a Greeke, yet was not compelled to be circumcised; and that because of the Grecians being false teachers, which came of purerly to spee our libertie whiche we haue in Christe Jesus, that they might bring vs into bondage. To whom we gaue no count, neither for the tyme (as concerning to be brought into subiection) because the truth of the gospell might continue with you.

And so sette we were from charging the Gentiles with the burden of circumcision, that not somuche as Titus, when he was bothe at Hierusalem, and conuersant also among Jewes, that stilly defended circumcision, was by the chief apostles of the Jewes compelled to be circumcised, because he was a Greeke and not a Jewe. And how muche lesse then should ye to do there in Galacta by compulsion of any false apostle. Suche as among the apostles were chiefs, requered not of vs to haue a Greeke circumcised, therein undoubtedly witnessyng, that the bondage of the lawe should by lytle and lytle weare quite awaye, and the libertie of the gospell be established. But in our companye there crept certayne false christian men, whome I maye for good cause so call, because they exacte that, whiche Christe would, should weare out of vs. Craftily and falsly came they within vs to spee our libertie gauen vnto vs through the gospell of Christe, wherof they enuied, intenciong nothing elles but through circumcision to bring vs agayne backwarde into the bondage of the lawe. Of them was it more lykely, that we should through theyr importune meanes, be compelled, lesse by resistyng, some conuocion might be stirred vp.

And yet not so muche as to them gaue we so further the place, no not for the tyme so satisfyng theyr myndes, by submittyng ourselues, that Titus should be circumcised, which thinge was by vs done for your sakes, lesse that whiche was in Titus done of necessitye, ye without necessitye so lowng the same myght fall from the truth of the gospell, into a Jewishe supersticion.

The terte. Of them whiche seemed to be somewhat (what they were in tyme past it maketh no matter to me; god togeth on the outward apparence of no man) iustitiously they whiche seemed great, added nothing to me. But contrarywise, when they sawe that the gospell ouer the circumcision was committed vnto me, as the gospell ouer the circumcision was committed vnto iacob (for he that was myghty in ueter, in the apostles daye ouer the circumcision, the same was myghty in me among the Gentiles) when they perceyued the grace, that was giuen vnto me, then James, Cephas, and Iohn, whiche seemed to be pillars, gaue to me and Barnabas the right handes of that fellowship, that we should be apostles among the Gentiles, and they in the circumcision, onlye yet would remember the poore. Wherof also I was diligent to be the same.

Nowe if some of them, whose authoritie is chiefe, at any tyme either objected of any other circumcision, or elles permitted it, whither they therein well dyd or not, that lytle appertayneth vnto me, this is for me sufficient, that they haue forsaken theyr olde opinion, and are nowe of the same, that I am of. Howe soeuer the matter goe, it is among men a great matter to be well esteemed, but with god are not regarded suche outward apperances, but the very trouthe. Be it so that their authoritie is greater, than myne, yet as touchyng the pure preaching of the gospell, they so lytle furthered me, that they had rather by me therein some increase and furtheraunce.

The paraphrase of Erasmus byon the Epistle

obtaine such rewards not which may be, as vs into heernes fauo-
 bursto the fauor of God, which the keeping of the lawe may be as
 a thing not sufficient, was not a little thing aboute. And that we now be
 by a means a no suffices, that the Epistle of Iacobus the firste
 like vpon the successe of the lawe (specially yee we well knowe that
 through the benefite of the lawe no man be saved) is made yf
 Iacobus were what neede were it to be of, to the fayth of the gospel

The text

¶ While we of the lawe made righteous by should we not stand at fault, yea
 we should then the minister of sinne, God forbid

¶ The
 of Iacobus

And if after our once receyuing the fayth of the gospel we be neuertheles
 found subiecte to yme to what we procure a fault to ourselues as much as
 we had neede of buyng by the lawe a defence of our selues of the
 hope we looke in, so that we now againe are compelled to take by the
 lawe, that of vs was forsaaken. The lawe a while we as the lawe of
 Iacobus we be cleued to be the author, of peruersitye in the minister of
 the gospel who not only driueth us away from the lawe but
 our selues but is also an occasion of an error that of a profession yea
 into us but the lawe of the lawe which we had, as a way out to
 our salvation to be more diligent to, as much as by hope of that we do,
 like the lawe whether to if we againe be compelled to returne we may
 be not without fault & blame. So to haue, to some it, or why the lawe
 of Iacobus is the best occasion that, as a way out to our
 of Iacobus, that the grace of the gospel but, as a way out to
 on to that towards the attainments of a reward we should neede to take
 somewhat out of the lawe.

The text

¶ If I have thus to receive the things which by I befreed then make I me to be
 at fault, for I should be made, as a way out to our
 to Iacobus,

So to returne againe to Iacobus after he once haue receyued the lawe
 of the gospel it is a certain taking away from, as a way out to our
 gospel that Iacobus befreed us from both them, as a way out to our
 but it is also to be a fault without of the lawe. For the lawe any
 thing made to saluation why to take he it - it is not made by
 fault he to if againe. If the buy, our selues downe with myse
 some hands. I befreed us from the foundation to build the lawe
 againe which I will destroyed Iacobus not I befreed us - which lette
 that by againe which I befreed us from - so can we then then
 be made we haue once embraced the fayth of the gospel by which the
 goodnes of God is now without receyue preferre righte courses and sal
 uation to receive the successe of the good lawe which unto we are now
 no longer bounde. So as the death of either of the two maye, as a way out to our
 the partie that is left on liue to be bounde of maintenance. And I whi
 che am a Jewe with the lawe somewhat to do as long as that mutual
 righte bounde that is to say, as long as the lawe liued by me, and I
 liued to the lawe.

The paraphrase of Erasmus byon the Epistle

As many then as are baptised, are become with Christ some inheritors, in that behalfe no point inferre; to the Jewes, boaste they themself of the privilege of circumcision neuer so muche.

It be sette,

There is no Jewe neither Gentile: there is neither bond neither free: there is neither man nor woman: for ye are all one in Christ Iesu. If ye be baptised, then are ye Abrahams seed, and heires according to the promise.

In thinges, that hange byon mennes fauer, the condicson, state, and persons are regarded, but god woude this benefite of his to be bothe free and also comen to all men. Throughte baptisme are we newe borne agayne and sodenly altered, as it were into a newe creature. And as touching this gift it is layed to no man, no; passed byon, whether he were before baptisme, Jewe or Gentile, bond man or, free, manne or woman: All ye throught baptisme are belounging to Christs boote, equally partakers of this goddes gifte, which is from the head conuayed into all the members.

For ye are all
one in Christ
Iesu.

And if Christe be the very seede of Abraham by whom god promised his blessing to all nacions of the world, so, as muche as ye are planted in Christe, needes must ye be Abrahams posterite. farther then, if ye be Abrahams posterite, euen lyke heeres ye haue right to þ promise of god. If throught the felowshyp of Christe ye become goddes chylzen, and into it are all

receyued

throught fayth and baptisme, necessarily it followeth that the inheritance & qualite appertayneth to all men.

of S. Paule to the Galathians. Cap. III. Fol. 111

What profit religion is after the receiving of the holy ghost rather is
 like a man bound into a Jew the bondage to the works of the law. Ye
 had rather to be under the Jew the bondage of the law, than to be without
 the law, to make you righteous, no, even if it should be to the
 profit of them againe when I shall speake of these things. No, with
 a difference with other such differences as they are about; the Jew the
 law was the teacher of the law, and the law was the teacher of the
 law, as the Jew the teacher of certain things, as, as I have said, some
 that are in the law, but not all, and some are not in the law, but
 in the law, as, as I have said, some are not in the law, but in the law.

What is it
 that is the
 law of the
 law of the
 law of the
 law of the

Ye have now, with a sure conscience, what is this superfluous. If
 ye had not, ye had rather I had I have in hand, as I have said, ye
 would not put it in the law. Ye have now, with a sure conscience, what
 is this superfluous. If ye had not, ye had rather I had I have in hand, as
 I have said, ye would not put it in the law. Ye have now, with a sure
 conscience, what is this superfluous. If ye had not, ye had rather I had
 I have in hand, as I have said, ye would not put it in the law.

Ye have now, with a sure conscience, what is this superfluous. If ye had not, ye had rather I had I have in hand, as I have said, ye would not put it in the law. Ye have now, with a sure conscience, what is this superfluous. If ye had not, ye had rather I had I have in hand, as I have said, ye would not put it in the law.

But rather regard not the ceremonies of the law, as ye see me to do,
 but put it in the law, as I have said, ye would not put it in the law.
 But rather regard not the ceremonies of the law, as ye see me to do,
 but put it in the law, as I have said, ye would not put it in the law.

And now I have said, what is this superfluous. If ye had not, ye had rather I had I have in hand, as I have said, ye would not put it in the law. Ye have now, with a sure conscience, what is this superfluous. If ye had not, ye had rather I had I have in hand, as I have said, ye would not put it in the law.

What is it
 that is the
 law of the
 law of the
 law of the

What is this superfluous. If ye had not, ye had rather I had I have in hand, as I have said, ye would not put it in the law. Ye have now, with a sure conscience, what is this superfluous. If ye had not, ye had rather I had I have in hand, as I have said, ye would not put it in the law.

of S. Paul to the Galatians Cap. v. fol. 131

131
The first part of the page is written in a cursive hand, with some corrections and insertions. The text is dense and difficult to read due to the handwriting.

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Handwritten notes in the right margin, including the words "Benedictus" and "Amen".

132
The second part of the page continues the text in the same cursive hand, with further corrections and insertions.

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Handwritten notes in the right margin, including the words "Benedictus" and "Amen".

The paraphrase of Erasmus upon the Epistle

but in faith which shal be without the woordes of the lawe yettis
the not soe but receiue woerth a bechment and wardnes to his godnes,
not to make because the lawe is broderth, but to chaunge the whiche
motione & brooding such of his owne sake, as dothe make him, & an iust
nyuall will, makinge woordes of paine sent to be put out by the iust
strate what is to be there to haue the rule of the lawe / 3. ye take her,
what auerilye you the keeping of the lawe

The texte

Ye did runne well, who thus a ier went you that ye should be not before the maister
of the lawe, but rather than the maister, and hee that is not of you, that is not
in your soules, shall the whole lump of doct.

In the course of the gospell, ye did once runne apace, makinge halfe
spede even the very right more toward the chiefe game of eternall lyf
by the waye who was he that liued your countie / why appoynted you not
allly that thing whicher both ye were once well pleased, & he ye to your
intended purpose following off it, mynes mynes an offyce while / Ie
wote that no mannes authorite maye be so muche with you, as it make you
drawe backe from your countie appointed. It is a soule shame for you now
to fall to the doctores after that ye once gave credence to the scrifture. I taught
you nothing, but that was commyned me by god. But they that labour to
preuade you the contrarye learninge, as by the exercise of your lawe, and
to drawe you from your countie, to a Jewryshnes, followe not god as
they, without who thought, as the lawe called you into his labour, and
not to a Jewryshnes through any waye of resumption, but to followe woerth
ly desires seekinge to theyr games, glorie, and maintenance of theyr
tyrannie. Diligently take heed, and beware of theyr persuasion. They
see but seke, but onles ye auerde the same tyres compaignie, it is to be fea-
red, lesse they corrupte the whole multitude, and brayne the pacitie of your
retention, euen as ye see a little leaue to wech the best of baire, wherewith
it is mingled, in long byrthe the burnes oute till throughout the whole
dome, wher the baire was sweete, the thence neuer to ma a point of Jewry-
shnes mingled with the gospel, the same tyres wher corrupte in you the pacie-
tye thereof.

The texte

I have taughte to warder you in the Epistle that ye shall be not other wyse mynde,
but of the lawe, wherby you shall be a ier, and gentill, wher shall be of

But so muche as ye have heretofore staggered through the entice-
ment of other, I driue you not, but that ye will benefully shoulde ye con-
tinuall in your owne gods purpose standing in this scalle, in the byrthe
knowledge and recall of your natures, but spaciouse upon the hope of
Christe wher wherby in you to begynne with a mety thence, and will like
to the woerth in you grace manfully to continue. But who ouer be he that
both with new learninge troubled the quietnes and pacities of your lawe,
shalle be deservid weene, yet shall he not escape goodes iudgement.

of S. Paule to the Galathi. Cap. v. fol 131r

them at this time for certayne considerations I do not, nor do I exco-
municate against him but at goddes handes to whom he is not onely sub-
iect he is like to be punished, who is without reuerence of any mans au-
thoritie who he hath rather offended than use. Now for this
in our you though you saye that I abhorre not the keeping of the lawes,
whiche haue with the Jewes I haue receiued and called Synagogue to
be circumcised I do so by compulsion and often times feeling my
preiudice at that time, wherein I haue no greater patience at all. For as
soone as I had done it there had bene a great commo-
tion but some by opinion it is of the lawes I did not haue expro-
bation of lawes and her way I did to tell you, for herein my purpose
it is not ad one to suffer and permit circumcison and to preache it I ul-
tered Synagogue to be circumcised, but I much laugh that either he, or
any other should be circumcised.

And I knowe when I of the Jews was content among the Jewes
I abhorred from heere to be forbidden by the law but neuer colourd
I to suppose that it be choyce I haue should be had but rather
laughed the contrary that it is, for nothing what kinde of meates a man
eate so that he be therein lober and with thanks I haue to god. The
time was when it was needfull to beate with the lawe the cooled persuasi-
on of the Jewes but nowe since the gospell is clearer knowne and the
Jewes themselves labour to drawe the Gentiles into their superstition,
it is neither way nor way, nor needfull to beate with it any longer but as
they be so they surely may hold help to preache that I for lawes is ex-
pced, and that all men ought to embrace the liberte of the gospell.

For the first I saye that I am from why he I then I saye preachers. Then
in the second I saye that I haue receiued I haue receiued from god, they were separated from you,
which trouble you.

For if this were true, that they reported of me that I preache and
set forth recumcison what saule is there then where I did not saye the
Jewes should be circumcised, and hatredly persecute me. Hence is a my coun-
teruenues by pleasure against me because I in us to teperance the
the gospell that I preach that which is more good and abo-
lition the Jewes than that they among men should be made made of,
if the time of the law might be mingled with the lawes doctrine. But
nowe great trouble haue they that all other people though farth are recei-
ued into goddes fauour whiche they upon themselves about them the
profitable make of circumcison. And this is the cause why they without
a pite haue long time gone about my doctrine because I everywhere
preache and promise all men pacific meate without any help of circumcison
I do so to write that I preached circumcison as long as they report of me,
why do the Jewes still persecute me since the cause of all their displeasure
be, in lawes be me is bene taken away. And so in the people of Gal-
lacia my preaching hath alwayes ben one, and so shall it hereafter con-
tinue to be.

It is by the
hande of the
preacher.

The paraphrase of Erasmus vpon the Epistle

free but bondslawe to naughtie deyses. No, be not boior, because ye are baptised wth so, pour wth h^{is} of miracles. What tyme I was among you I warned you, and now h^{is} my letter I earnestly wth you a gaine that al they whiche do in these thynges, haue excluded from the inheritance of the kyngdome of heauen.

The text. Contra. The fruit of the spirit is love of peace long suffering gentleness goodnes forbearance meke and temperance. Against the h^{is} ye are not. Every fruit that are excluded, haue excluded the h^{is} wth for aduocates and iudges.

On the other syde such as are perfectly free, and ruled by the spirit of God are known by these fruites. For with this spirit are topped charite for prync long suffering gentleness goodnes forbearance, mekenesse, temperance. They that of theyr owne good wth do these haue no neede to be prynced forth with compulsions of the lawe, for them theyr owne innocencie maketh free from it. Beware this, they that study are Charites, as it becometh spiritual people, haue crucified the fleshe with all the vices and desires thereof. For by baptisme we are wth Christ, and are buried also with him.

The text. As we live in the spirit let us walke in the spirit. Let us not be desirous of baptis glorie, pryncing one on other, crucifying one of an other.

We may not stande doubtfully betwene the fleshe and the spirit whether of both we should followe. If the spirit geue life to the bodye then it is that the body be vnder the gouernance of the spirit. If we haue received life through the spirit of Christ and not by the lawe, let vs live according vnto the inclination of the same spirit. If we haue truly taken of the spirit of Christ, let vs bring forth the fruites of it and abstaene from al carnal woikes.

Let vs not be desirous of beinge glorie, for the same pryncing eche one an other of vs to debate and scilke crucifying one an other of vs. For euen them that profess the rule of godly life, their vices occupie trouble whiche yet are in deep dark the presence and direction of truce, godlines.

The

The vi. Chapter.

Remember, if a man also be taken in any fault, y^e whiche are spiritual, desyre to a-
mend him, in the spirit of meeknes; considering thy selfe, lest thou also be tempted.



Hereto haue I shewed you (brethren) to what ende
all they, that haue taken Chyistes religion vpon
them, must enioyce the selfe. Yet because baptisme
taketh not from vs, but that we are men styll, if any
among you by reason of weakenes fall into any of-
fence, your part is, which are stronger, & by the spirit
of God haue not good place to fleshly desyres, with
gentle and meke wordes to restore him againe, en-
couragynq him by, that he may rise againe, not wth
rough speache causing him to despayre. Hypocrites vie suche proud lokes
and high wordes, but Chyistes spirit, so farre as it despyeth al mens
saluacion, with meke and gentle meanes calleth men to amendement.
And oftentimes it chaunceth, that whō a sharpe earnestnes witho^{ut} a wech
vicerly, them gentle and brotherly correccion maketh humble and
lowely. Moses law after suche sorte suppresseth spone, that it desceyeth
the lier, but chrystia charitie so remedeth vice, that she yet saureth y^e mā.
The better thou arte, by so muche the more gently condescende thou to
thy brothers weakenes. If Chyistes owne example moue the not suffici-
ently so to do, who most mercifully suffered his children, vntill tyme they
amended, at lest wylle y^e lette this encourage you, because y^e knowe, that
the like may chaunce vnto your selfe.

Concerning
the lier, whō y^e
be tempted.

Wearre y^e one an others burdaine, and so fulfil the lawe of Chyist. For if any man
seme to him selfe, that he is somewhat, when in dede he is nothing, the same deceueth
his owne minde.

This man is fallen, remember that thou art a fraile man also. Let
his fall be vnto the a lesson, neither to be bolde vpon thy selfe, nor yet to
trust to muche in thine owne strengith. Wile thy selfe to waerde him that is
fallen, as thou wouldest be glad to be vied, if the like chaunced to the. And
a mischaunce may befall any wo:ly man. Suche as at the morion of ecc
taine false Apostles haue staggered, must not with cruelties be banished
out of your company, but charitably be called againe to theyr olde sted-
fastnes. The tyme may come, that they beynq made strong may againe
beate with your weakenes. He that hath vpo him a heauy burdaine, must
be eased, and not thowen doune. Wherfoze if eche of you beate others
burdaines, then shal y^e in euery point fulfill the lawe of charitie, whiche
lawe is Chyistes owne lawe. Chyist wheras he neither was vnder spone,
nor nigh the leopardes therof, yet bare he vpon him our wickednes, and
of his great mercy healed vs, & condemned vs not, as one without pitie.
Let no man thynke him selfe to be righteous, and vpon confidence therein
despise his brother, that is with some kynde of spone entangled.

There cometh
another lawe
being

The paraphrase of Erasmus vpon the Epistle

For a man to leame iust to him selfe, is a pfoe of a fained righteousnes. Wherfoze if any man thinke him selfe somethyng, when he in dede is no thyng, he deceiueth him selfe.

The text. Let every man proue his owne worke, and then shall he haue reioysing, notely in his owne selfe, and not in an other. For every man shall beate his owne burden.

For neither is any man therfoze righteous, because he auaunceth him selfe befoze the sinner, no; is therfoze one man defiled with other incurred synne, if he subuente him selfe to refoze him againe. No; is he therfoze good, because he copateth him selfe to a worse. Every man shall be iudged by his owne dedes. Yet must noman in his owne dedes haue a confidence, but every manne must seeche with him selfe, whether that, wherein he beareth him selfe in hand to do well, be such, as of God must be allowed. If thine owne conscience condemne thee not, yet glozye not, because other are weake, but glozye of thine owne strength, a glozye inwardly, geuyng God thakes for his giftes bestowed vpon thee, no; dost it among other, ne despise them, that are not so strong, as thou art. Helpe him, if thou be able, if thou be not able, let God his iudge alone with him. Neither shall his synne diminishe thy rewarde, no; thou for an other mannes offence be punished, but vefoze God every man shall beate his owne burden.

The text. Let him that is taught in the worde, minister vnto him that teacheth him in all good thinges. We are not deceiued, God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth in his flesh, shall of the flesh reape corruption: but he that soweth in the spirit, shall of the spirit reape life euerclastyng.

It is not better
with God than
not mocke.

But as long as we be in this worlde, we are bounde eche one to helpe an other. And as it belongeth to them, whose giftes are aboue others, with teachyng, comfortyng & exhortacion to helpe their brothers weakenes, so let such, as be holpen, remembre, that they be not vnthankful to such as haue done for them. And so among you shall all good thinges be comen, if they, that can preache the gospel, teache, comfort, & beate vppon the rude, and they againe that are taught, of theyr substance geue theyr teachers and counsailours necessaries, so that one do for an other. Let them that teache, take heede that theyr doctrine be christyan, and sauoy of the spiritte of Christ, orels better wer it for a mā not to veltue his teacher at all. Besyde that, he that for corrupte teachyng the gospel receiueth meede of him, who he so teacheth, the man he deceiueth, yea, and him selfe to, but God can not of him be deceiued. Wherfoze my counsail is, that ye teache sincerely the gospel, for God is not mocked with. But suche seede as every mā soweth, suche shall he moue. Whoso teacheth carnal doctrine, for his seede he shall reape fruit which is corruptible. But he that teacheth spiritual doctrine, shall for his spiritual and heauenly counsail receiue like rewarde, which is life euerclastyng.

The text. Let vs not be weary of well doing. For when the tyme is come, we shall reape without wearyng. While we haue therfore tyme: let vs do good vnto all men, and especially vnto them, which are of the household of fayth.

Wherfoze

Therefore let vs alwaie endeuoure to do for all men, no; cease at any tyme to do good dedes, whether we haue gentle scholes, o; vngentle, whether we haue a reward of men, o; not. For when the tyme shall come, we shall gather fruite, whiche shall neuer dye, and receiue for our temporall labours, wages euerlastyng. Nowyng tyme shall not alwaie contynue, the tyme shall come, when we shall neither with out owne dedes be holpen, no; with other mennes. For the tyme of this present lyfe we maye with good wo;kes wyne goddes sauour, and helpe other, but at the daye of iudgment, neither shall oure good wo;kes haue place, no; we be able to do for anye other. Therefore let vs take the tyme, whyle it serueth, endeuouryng to do, bothe for all men, and specialy for them, that are of the same religion and sayth, that we be of. The Jewe sauoureth none, but Jewes, but the chrystian folowyng the example of Chyiste is desyrouse to do good for all men.

When the time to come, we shall receiue without our wo;kes.

Ye se, howe large a letter I haue wrytten vnto you with myne owne hand. As many as desyre with outwarde apparence to please carnally: the same contempne you to be circumcised, only tette they shoulde suffer persecution for the crose of Chyist. For they themselves, whiche are circumcised, hepe not the lawe, but desyre to haue you circumcised, that they might scoffe in your dedes.

The letter.

Ye se (ye people of Galacta.) how I am in this matter delited, which with myne owne hand wrote vnto you so long an epistle. Ye knowe my hande wrytyng. No cause haue ye to thinke, that it is a counterfeit letter, it is all myne, and a declaration of my good wyl towards you. And looke, that it be you be of moze weight, than anye falle apostles doctrine. Suche as endeuoure rather to please men, than god, suche (I saye) moue you to be circumcised, to thintent they maye byyng you in hatred of the Gentiles for Chyistes sake, and in displeasure with the Jewes for lacke of circumcission. Jewes are they, that to teache, and feare the displeasure of they; countrey men, yf they shoulde without circumcission preache Chyiste, as meane a holywng the lawe. Suche rather stande in feare of men, than of God, and seeke for prayse at mennes handes, rather than at goddes. Suche feare lesse the sincere profession of the crose of Chyiste mighte stire vp other, yf hate Chyistes name, to persecute them, and feare also, lesse they shoulde be counted for vnlearned, yf they shoulde nothyng elles teache, but this simple lesson: that Chyist was crucified. No; do they this, for a very zeale bo;rne to the lawe of they; countrey, as I once erroneouslye byd, persecuryng the flocke of Chyist, forasmuche as no; not the Jewes self kepe y; lawe, notwithstanding they be of they; forefathers circumcised, but abuse your rudenes, chargyng you with circumcission to the ende, that they among they; companions maye haunte themselves, that through they; preachyng and teachyng ye are fallen to Jewyshnes. This policie vse they to pacifie the enyie of they; countrey men, whiche coulde not abyde, that through the gospel of Chyiste the lawe shoulde be abrogate. As for; I neither feare the hatred of the Jewes, no; persecution of the Gentiles, yf I should with lesse sinceritie preache Chyistes gospel.

God forbid, that I should receiue, but in the crose of our Lord Iesu Chyist, whiche by the world is crucified vnto me, and I vnto the world. For in Chyist Iesu neither circumcission auayleth any thyng at all, no; vncircumcission, but a newe creature.

The letter.

The paraphrase of Erasmus vpon the Epistle

God forbid, that I shoulde in anye thyng els reioyce, but in the crosse of my lorde Iesu Chyiste. The Gentiles, (I knowe) counte his crosse for a vilaine and reproche. the Jewes hate and enuie it, yet therein onlye put I all my glozie, whiche nothyng regarde wo:ldly pryse. as one, to whome throughe baptisme beynge graffed into the bodie of Chyiste the wo:ld is deade, and contrary wyse I to the wo:ld, no; am I with aduersities thereof a feare, no; with prosperities delited, no; passe vpon the displeasur, no; couet the commendacion, without all feare of wo:ldly reproche. and without desyre of vany gloze. Chyiste onlye is for me sufficient both for al, and agaynst all. To whose profession, whether a man come, circumcised out of the stocke of the Jewes, or not circumcised out of the stocke of the Gentiles, it loyeth not. Into whose bodie, whose throughe sayth is transfourmed, is sodaynely in suche sorte chaunged, that he is become a new creature and called regenerate. I but on therfore for all wo:ldely differences. Whoso professeth Chyiste, let him nothyng els remember, but that he is a chryistian man.

Whiche the
martyres haue
suffered vnto
now, & vnto
the world.

224. ff.

And as manye as walke accordyng to this rule, peace be on them, and mercye, and vpon I Israel, that pertaineth to God. From henceforthe let no man put me to busynes. 30. I beare in my body the marches of the lorde Iesu. Wherby the grace of our lorde Iesu Chyist be with your spirit. Amen.

Let this be a sure rule, whiche rule, whosoeuer foloweth, to them wythe I peace and mercye, for meete it is to wythe them the same thing, whiche Dauid wished to the Israelites in the psalmes, where he sayth: peace be vpon Israel. But there be of Israelites two sortes, one, whiche is so accounted before men, and an other before god. For he is not streyght a verie Israelite, whiche is but circumcised, but he, whose mynde is circumcised, and he that throughe sayth is strong to godwarde. To suche Israelites then, of whiche number ye also be, wythe I peace and mercie. Beware with falsse Israelites, suche as stubberly and maliciously stryue agaynst the gospell of Chyiste, they shall neuer from this doctrine moue me, but, what I haue preached, that wyll I euer preache. And therfore in this matter let no man here after trouble me. So far am I from to be moued from the truthe of the gospell with any vilaine or affliction, that whether soeuer I go, I care about in my bodie all the spite, that I haue for Chyiste sustayned, as emprisonmentes, scourgynges, chaynes, stonynges, with other aduersities suffered for Chyistes name, as tokens and markes of my lorde Iesus Chyiste, blaspheming them out, as certayne sygnes of my virtues, counting this for my glozie, that I, as farre as maye be, deserue to folow the crosse of Chyist, whome I preache. The grace and good wyll of our lorde Iesus Chyist (wherby) be euer with your spirit, & throughe his ayde ye maye continue in the truthe of the gospell: whiche desyre of myne, that it maye take effecte, he graunte, by whose spirit I wrote these.

I haue in
my bodie the
markes of
my lorde Iesu.

Finis,